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No. 33.

THE SWEDENBORG LIBRARY.

PART I.

THE

MEMORABILIA

OR

SWEDENBORG:

MEMORABLE RELATIONS

OR

THINGS SEEN AND HEARD

IN

HEAVEN AND HELL.

WITH AN INTRODUCTION

BY GEORGE BUSH.

NEW YORK:

JOHN ALLEN, 139 NASSAU STREET.

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1846.

TO OUR SUBSCRIBERS.

On the issuing of the last No. of the LIBRARY (No. 32), it was the Editor's purpose to commence the present volume with the Reply to Dr. Woods, which it was supposed would occupy about six Nos. of the Extra Series. But as that work has grown on our hands beyond expectation, so as to be likely to extend to eight or ten, and as this will necessarily delay the publication some weeks, he has concluded to issue in the mean time a No. of the Memorabilia, especially as it will give him the opportunity of ascertaining to what extent he can count upon the patronage of his former subscribers in continuing the work. He regrets to be obliged to say, that the response thus far to his appeal to delinquents is very far from encouraging. Several hundred dollars still remain in arrears from those who have given no intimation of a design to discontinue, and we are much embarrassed by the failure of remittances, not only in advance for the next sixteen Nos. but also for the last sixteen of the previous volume. We do not like to be unduly urgent, but the demands of the publication are urgent upon us, and our dependence is upon our subscribers.

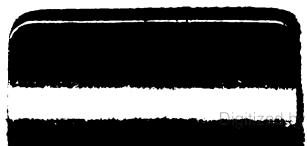
As we cannot, therefore, send abroad the remaining portions of the work upon a peradventure, this will be the last number forwarded to those who are yet in arrears and who do not in some way signify their intention to continue it. A contrary intimation will be understood to be given by the sending back of the present number by mail, with the name of the sender. It is earnestly desired that whatever arrears may be due, may accompany the pamphlet, as we cannot afford the loss.

As to the remaining series, we shall by no means press it upon any who do not desire it, as will be evident from our not sending where we have not a clear understanding that it is requested.

As to the character of the forthcoming portion, the Editor can perhaps say with confidence that it will be intrinsically as important and interesting as any part that has preceded. It will put into the hands of New Churchmen an answer to all the most popular objections urged against the system, many of them presented in a light entirely new. The evidence of the truth of Swedenborg's disclosures of the Future Life—of the Internal Sense of the Word—of Correspondence—and of his general doctrines of the Trinity, Atonement, Justification, Resurrection, &c. is exhibited in strong relief, and the whole seen to rest on a philosophy of the Divine and human nature, which is believed to be absolutely impregnable.

THE SPIRITUAL DIARY.

By a late arrival from Germany we have received the first volume of a copious and elaborate Index to this work made out by Swedenborg himself and published from his manuscripts, by Dr. Tafel. It is a bulky octavo of 512 pages, and yet comprises only the letters A—L, forming probably but about one half the



Beguested
M.C. Jas. Newell Campbell
2-16-1932

CONCERNING THE SPEECH OF SPIRITS AND ANGELS.

PREFATORY REMARKS.

No one, we think, can refuse to admit that it would be immensely interesting, could we but be assured of the reality, to know the mode of intercourse which obtains in the spirit-world. That such an intercourse exists—that spirits and angels enjoy a medium of communication with each other even more perfect than that which is the prerogative of man on earth—is at once a very natural and a very plausible inference from all that we are taught by revelation or reason respecting the conditions of that ultimate sphere of our being. But can we hope ever to be instructed on this head, till we ourselves become spirits, and enter into the plenary beatitudes and take on the high endowments of those citizens of the heavenly country? Must we not wait till we learn that language, before we can form any adequate conception of its character or compass? That this is the indispensable requisite would doubtless be the primary impression, and when an individual of our race announces to his fellow-men that he has been, by supernatural means, introduced into the world of spirits and fully informed on this as well as a thousand other subjects pertaining to that world, the question at once arises, how his claims are to be fairly adjudicated. His simple affirmation cannot be expected to produce credence. He must appeal to the admitted or admissible facts and laws of our interior constitution, with which, if his disclosures accord, they will become at least so far relieved of the burden of *a priori* objections that must stand in array against them. This, although it may be insufficient of itself to beget a full and unhesitating belief in their truth, yet it fairly entitles the general claim to respectful and attentive consideration. It frees it, at any rate, from the odium of having originated in insanity, for no alleged disclosures from the other world can justly subject its propounder to such an imputation, provided what he says is intrinsically consistent with the known laws of nature and the unimpeachable deductions of reason.

Tried, then, by this test, what verdict shall we render upon Swedenborg's professed revelations respecting the speech of spirits and angels? It is, in the first place, perfectly obvious, that ideas are prior to language—the thought to the vehicle by which it is conveyed—and that amidst all the diversities of language among men, there are ideas possessed in common which these languages are intended to convey. While man remains in the body, his ideas are communicated through the medium of vocal sounds formed and uttered by means of the corporeal organs of speech. When dislodged from the body and transferred to the state of spirits, this bodily organization is left behind him, and though his mind lives, and his previous ideas are still stored up in it, yet, lacking the corporeal medium, the man can no longer avail himself of the vocal apparatus by which his thoughts were transmitted in his accustomed language on earth. Still there is no reason to doubt that these disembodied spirits come into contact with the minds of men

in the present world, and if we should suppose the case of such a spirit *possessing* and actuating the mind of a man of the earth, his ideas would naturally flow into the words, treasured up in the man's memory, and that too whatever might be the language which was native to him, and whether it were known or not to the spirit during his terrestrial life. This, accordingly, is precisely the process which Swedenborg describes as taking place in the case supposed, so that thus far there is obviously nothing incredible in his relation, if the prior possibility be conceded of departed spirits coming into such connection with the minds of living men. The grounds of all this are distinctly stated by him. "The language which is familiar to spirits is not a language of words, but a language of ideas of thought, which is the universal of all languages; and when spirits are with men, the ideas of their thought flow into the words which are with men, and this so correspondently and aptly, that the spirits know not otherwise than that the words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man." The view thus given is at once so simple and philosophical that we see not what can reasonably be urged against it, and it is precisely that kind of evidence which we require to assure us of the truth of the disclosure.

The *modus loquendi* must be obviously the same in principle when a spirit speaks to man, as when he speaks through him. The mental impression made will awaken and call into requisition the appropriate words, that is to say, the man will hear himself addressed vocally by the words suitable to the ideas, though the words are in his own mind, and the sound is audible to himself only. But how it will be asked, can he hear the sound of words when there is no percussion of the atmosphere and no impression made upon the outward organ? This Swedenborg answers as follows:—"Human speech flows in through the ear, by an external way, by the medium of the air; whereas the speech of spirits does not enter through the ear, nor by the medium of the air, but by an internal way, into the same organs of the head or brain: hence the hearing is similar." It is certainly beyond debate that the facts of experience do require some such solution as this; for the cases are innumerable where the sensation of vocal sounds has been awakened in some internal way, as when dying persons have expressed the utmost assurance of hearing the songs and music of heaven, and have hardly been able to credit the assertions of those standing around them, that they heard nothing of the kind. We are aware that occurrences of this nature are frequently set down to the account of the *imagination*, and that without the least apparent consciousness that the imagining of such sounds requires itself to be accounted for. Is not the *assumed reality* of the impression as easy a way of solving the phenomenon as any other? So also in regard to the *visible* objects sometimes affirmed to be seen by persons of a diseased nervous system, as in *Delirium Tremens*, though they are for the most part attributed to the action of pure imagination, yet it is not easy to see why they should not be denominated *real* in reference to the power or faculty which beholds them. They are not indeed *real* in the sense of being *material*, nor are they seen by the outward eye, but as there is an inward eye, or eye of the spirit, which must of course take cognizance of spiritual objects, and as spiritual objects are intrinsically no less real than material ones, we know no reason why the so-called phantoms of serpents and demons may not be *real* visual objects to the internal sense of the frenzied inebriate. How such objects originate, and how they are presented to the internal perception, is wholly another question. Are they not actually seen, and are they not actually *real* as far as anything can be real which is of a spiritual nature? Grant that they may be an outbirth, according to the laws of correspondence, of the internal state of the percipient, or that they may be the mental projections of spiritual beings with whom he is in connection, still we see nothing incredible in the idea that they are *real entities* to him, though internally and not externally seen.

Thus too in respect to internal hearing. There is no more difficulty of supposing an internal ear than an internal eye. The spirit, while tabernacling in the body, may be

equally sensible to sounds as to sights, in virtue of the possession of senses adequate to such objects. But it is the same spirit which lives out of the body as lives in it, and endowed too with the same powers and functions; and why should it not see and hear in the one state as well as in the other? But it is clear that during its sojourn in the body it does, under peculiar circumstances, experience a sensation of sound which is not made by the ordinary process of aerial undulations striking the tympanum of the ear. What then can be validly urged against Swedenborg's statement, that similar phenomena occur in the other life, when in fact there can be *no other mode of sensation?* If the truth of his relations on this head be denied, it can only be by denying the truth of the philosophy of the whole thing as laid down in the following paragraph:

"The thought of man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but the hearing of his spirit; thought, when man speaks, does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it; and apperception, when man hears, does not appear otherwise than as hearing in the ear. Thence it is, that most people, who have not reflected, do not know otherwise than that all sense is in the organs which are of the body, and consequently that when those organs fall to decay by death, nothing of sense survives, when yet man, that is, his spirit, then comes into his veriest sensitive life. That it is the spirit which speaks and which hears, was made manifest to me from conversations with spirits. Their speech, communicated to my spirit, fell into my interior speech, and thence into the corresponding organs, and there terminated in an effort closed into a conatus, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times, when spirits have spoken with me in the midst of a company of men, some of them have supposed, because their speech was heard so sonorously, that they would be heard also by those who were there present; but reply was made, that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident, how the Spirit spake with the prophets, not as man with man, but as a spirit with a man, namely, *in him*, Zechariah i. 9, 13; chap. ii. 2, 7; chap. iv. 1, 4, 5; chap. v. 5, 10; chap. vi. 4; and in other places.* But I know that these things cannot be comprehended by those, who do not believe that man is a spirit, and that the body serves him for uses in the world; they who have confirmed themselves in this, are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in the negative [principle], they reject; yea, they are also made sad that anything is taken away from the body."

—A. C. 4652.

Such then is the revelation of this enlightened Seer in regard to the speech of spirits and Angels, and such is the internal evidence of the truth by which they are commended to credence. They rest, it will be seen, on a psychological basis, of the soundness of which, in its main features, we are competent to judge without laying aside "the chains of earth's immurement." The remarks already made will go to obviate any exceptions taken to the general account, especially such as are founded on the strangeness of certain items relative to the hoarse, harsh, grating, muttering, or thundering tones of particular classes of spirits. When it is once admitted that there are vocal sounds at all in the other world, and when it is understood that there as well as here the sound of the voice stands in peculiar relation to the character of the leading affection, and consequently to the interior state, of the speaking spirit, the air of incredibility on this score disappears, and we feel ourselves enriched by a new and important addition to our knowledge of the sublime verities of the world beyond the grave.

* It is remarkable that the phraseology of the original Hebrew in several of these passages, in accordance with Swedenborg's intimation, is literally *in me (bi)*—"he talked in me" instead of *with me*.

1. It is known from the Word of the Lord, that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life; but that afterwards heaven was as it were shut up, insomuch that at this day it is scarcely believed that spirits and angels exist, still less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible, and whom in their heart they deny. But whereas, by the divine mercy of the Lord, it has been granted me now for some years almost continually to hold discourse with spirits and angels, and to be in their company as one of them, it is permitted me to relate what it has been given me to know concerning their speech among themselves.

2. The speech of the spirits with me was heard and perceived as distinctly as the speech of men; nay, when I have discoursed with them whilst in company with men, it was observed, that as I heard the men sonorously, so I heard also the spirits; insomuch that the spirits sometimes wondered that their discourse with me was not heard by others; for, as to hearing, there was no difference at all. But as the influx into the internal organs of hearing is different from the influx of speech with men, it could be heard by none but myself, to whom these organs, by the divine mercy of the Lord, were open. Human speech flows in through the ear, by an external way, by the medium of the air; whereas the speech of spirits does not enter through the ear, nor by the medium of the air, but by an internal way, into the same organs of the head or brain; hence the hearing is similar.

3. How difficult it is to induce mankind to believe in the existence of spirits and angels, and particularly in its being possible for any one to speak with them, was made apparent to me from the following instance. There were certain spirits, who, during their life in the body, had been among the more learned, and who were then known to me (for I have conversed with almost all with whom I was acquainted during their life in the body, with some for several weeks, with others for the space of a year, altogether as if they had been alive in the body). These spirits were once reduced to a state of thought similar to what they had been in during their abode in the world, which is easily effected in the other life. It was then insinuated to them, whether or not they believed it possible for any man to converse with spirits? They then in that state said, that it is a phantasy to believe any such thing: and this they continued to assert. Hence it was given me to know, how difficult it is to persuade mankind, that any discourse can take place between men and spirits, by reason of their not believing in the existence of spirits, still less that themselves are to come amongst spirits after death; at which also these same spirits were then greatly surprised. Yet these were men of the more learned class, and who had spoken much in public concerning the other life, and concerning heaven and angels; so that there was reason to suppose that this was perfectly well known to them scientifically, especially from the Word, where it frequently occurs.

4. Amongst the wonderful things that exist in the other life, this is one, that the discourse of spirits with man is in his mother tongue, which they speak as readily and skilfully, as if they had been born in the same country, and had been taught the same language from infancy; and this, whether they are from Europe, or from Asia, or any other part of the globe. The case is the same with those

who lived thousands of years before that language existed. Nay, spirits know no otherwise, than that the language, in which they discourse with man, is their own proper and native tongue. The case is the same with the other languages with which the man is acquainted: but except these, they have not power to express a syllable of any other language, unless it is immediately given them by the Lord. Infants, also, who deceased before they had learned any language, speak in like manner. But the reason is, because the language, which is familiar to spirits, is not a language of words, but a language of ideas of thought, which is the universal of all languages; and when spirits are with man, the ideas of their thought flow into the words which are with man, and this so correspondently and aptly, that the spirits know not otherwise, than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man. I have sometimes discoursed with spirits concerning these particulars. All souls are gifted with this faculty, that immediately on their entrance into the other life, they can understand the speech of all that dwell on the face of the whole earth, just as if it were their native tongue, because they perceive whatever the man thinks; not to mention other faculties which are still more excellent. Hence it is that souls, after the death of the body, are able to hold discourse and converse with all, of whatever country or tongue they may have been.

5. The words which spirits utter, that is, which they excite or call forth out of a man's memory, and imagine to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject: and, what is surprising, they know how to choose expressions much better and more readily than the man himself; nay, as was shown above, they are acquainted with the various significations of words, which they apply instantaneously, without any premeditation; by reason, as was said, that the ideas of their language flow only into those expressions which are suitable. The case, in this respect, is like that of a man who speaks without thinking at all about his words, but is intent only on their sense; when according to this, his thought falls readily and spontaneously, into expressions. It is the inward sense, that calls forth the words. In such inward sense, but of a still more subtle and excellent nature, consists the speech of spirits, by which man, although he is ignorant of it, communicates with them.

6. The speech of words, as just intimated, is the speech proper to man; and, indeed, to his corporeal memory: but the speech of the ideas of thought is the speech proper to spirits; and, indeed, to the interior memory, which is the memory of the spirit. It is not known to men that they possess this memory, because the memory of particular or material things, which is corporeal, is accounted everything, and darkens that which is interior: when, nevertheless, without interior memory, which is proper to the spirit, man cannot think at all. From this memory I have frequently discoursed with spirits, thus in their proper tongue, that is, by ideas of thought. How universal and copious this language is, may appear from this, that every single expression contains an idea of great extent; for it is well known, that one idea of a word, may require many words to explain it, much more the idea of one thing; and still more the idea of several things, which may be collected into one compound idea, appearing still as a simple idea. From these things may appear what is the natural speech of spirits among themselves, and by what speech man is conjoined with spirits.

7. It has been given me to perceive distinctly, not only what has been said by spirits in discourse with me, but also where they then were; whether above the head, or beneath; whether on the right side or on the left: whether at the ear or any other part; whether in application to or within the body; whether afar off or near at hand: for they have discoursed with me from various places or situations, in which they have been according to their situation in the Grand Man; that is, according to their state. It has also been given me to perceive when they came, and when they departed; whither, and how far, they went; and whether they were many or few in number; besides other things. I could perceive, also, from their speech, what were their qualities. For from the speech of spirits, in like manner as from their spheres, it appears manifestly of what genius and temper they are, also of what persuasion and of what affection. Thus, if they are deceitful, although whilst they are speaking they use no deceit, yet the kind and species of the deceit peculiar to them is perceived from each particular expression and idea. The case is the same in respect to all other malignant passions and lusts: so that there is no need they should undergo much examination, for their image appears in every expression and idea. It is further perceivable whether the idea of their speech be closed, or be open; and, also, what is from themselves, what from others, and what from the Lord. The case is nearly like that of the countenances of men, from which it may generally be known, even though they are perfectly silent, whether there is anything of hypocrisy or deceit in them, whether their joy and cheerfulness be natural or affected, whether their friendliness be sincere and hearty, whether they be modest and unassuming, and even whether they be insane or no. Sometimes, also, this will appear from the tone of a person's voice in discourse: how much more then must it appear in the other life, where the perception greatly exceeds this faculty of outward observation. Yea, before a spirit speaks, it is known by his thought alone what he intends to say: for the thought is quicker in its influx than the speech, and precedes it.

8. Spirits, in the other life, converse among themselves, just as men do on earth; and they that are good with all familiarity of friendship and love, of which I have frequently been witness: and this they do in their own speech, by which they express more in a minute, than man can in an hour. For their speech, as was said, is the universal of all languages, by ideas, the primitives of vocal expressions. They speak upon subjects with such acuteness and perspicuity, through so many series of well-connected and persuasive reasons, as would astonish any one to hear. They adjoin persuasion and affection to their reasoning; and thus it becomes animated. On some occasions, also, they proceed by representations to the sight, thus to the life. As, for example, if the discourse be about shame, whether it can exist without reverence: this subject cannot be discussed amongst men but by much reasoning, by arguments and examples, and, after all, it will remain in doubt; but with spirits it is discussed in a moment, by states of the affection of shame, and also of reverence, varied in order, and thus by agreements and disagreements perceived; which are at the same time exhibited to view by representatives adjoined to the discourse, from which they instantly perceive the conclusion, following thus of itself upon thus reducing the disagreements to consent. The case is similar in all other instances. All souls come into the enjoyment of this faculty immediately after death; and

nothing is then more agreeable to good spirits, than to instruct the novitiate and ignorant. The spirits themselves do not know that their discourse is of so surpassing a nature, nor that they possess so excellent a gift, unless it is given them by the Lord to reflect upon it; for such discourse is natural to them, and is then inherent. The case in this respect is with them as with men, who, if their minds be intent upon the sense of things, not upon the words and mode of speaking, sometimes do not know what speech they are using.

9. Such then is the speech of spirits; but the speech of angelic spirits is still more universal and more perfect; and the speech of the angels more universal and perfect still. For there are three heavens, as has before been said; a first, where good spirits are; a second, where angelic spirits are; and a third, where angels are. Perfections ascend thus in the same kind of relation as things exterior hold to things interior, and, to use a comparison, nearly as hearing is to sight, and as sight is to thought; for what would require the space of an hour to be received in discourse by hearing, may be exhibited to the sight in a minute; as is the case of a prospect, consisting of extensive plains, palaces, and cities; and what would take up several hours for the eye to see, may be comprehended in a minute by the thought. Such is the ratio which the speech of spirits bears to that of angelic spirits, and of angelic spirits to that of angels: for angelic spirits comprehend more by one idea of speech and thought, and with greater distinctness, than spirits do by a thousand: and the same is true of angels in respect to angelic spirits. What then must be the case with the Lord, from whom comes all the life of affection, of thought, and speech, and who alone is the Word?

10. The speech of angelic spirits is incomprehensible; suffice it to speak of it briefly, and only of their representative speech. The subject itself is exhibited representatively in a wonderful form, which is abstracted from the objects of sense, and is varied in numberless ways by the most pleasing and beautiful representatives, with a continual influx of affections flowing from the happy principle of mutual love through the superior heaven from the Lord; by virtue of which influx all things and each are, as it were, alive. Every particular subject is thus exhibited, and this by continual series. But it is impossible to describe a single representative, in any series, so as to be understood. These are the things which enter by influx into the ideas of spirits; but to them they appear only as a common or general affecting principle, which flows in without a distinct perception of those things which are distinctly perceived by angelic spirits.

11. There are very many evil spirits of an interior sort, who do not discourse as spirits, but are also in the principles of ideas, and thus more subtle than other spirits. Their number is great: but they are entirely separated from angelic spirits, and cannot so much as approach towards them. These more subtle evil spirits also attach their ideas to objects and things abstractedly, but to such as are filthy; and therein form to themselves divers representations of a filthy nature, and involve their ideas in such things. They are as if infatuated. Their speech was made known to me, and was also represented by the filthy dregs from a vessel: and the intellectual of their speech was represented by the hinder parts of a horse, whose fore parts did not appear; for the intellectual is represented in the world of spirits by horses. But the speech of angelic spirits was represented by a virgin clad in a whitish vest, neatly fitted to a kind of stomacher; the other parts of her dress being handsome, and her person graceful.

12. But the speech of angels is ineffable, far above that of spirits, because above that of angelic spirits, and in no way intelligible to man, so long as he lives in the body: neither can spirits in the world of spirits frame to themselves any idea of it, for it is above the perceptibility of their thought. The speech of angels does not consist of things represented by any ideas, such as those of spirits and of angelic spirits, but is the speech of ends and consequent uses, which are the principals and essentials of things. Into these, angelic thoughts are insinuated, and are there varied with an indefinite variety; and in all things of their speech, regarded both collectively and individually, there is an interior delight and happiness from the good of mutual love from the Lord, together with a beauty and delightfulness from the truth of faith thence. Ends and consequent uses are as the softest and most yielding recipients, and the delightful subjects of indefinite variations; and this by incomprehensible forms celestial and spiritual. In these the angels are kept by the Lord; for the Lord's kingdom is nothing else than the kingdom of ends and uses. Wherefore, also, the angels who are present with man attend to nothing else but to ends and uses, and extract nothing else from his thoughts; paying no regard to other matters, which are things ideal and material, as these are far beneath their sphere.

13. The discourse of angels sometimes appears in the world of spirits, and thus before the interior sight, as a vibration of light or resplendent flame, and this with a variation according to the state of the affections of their discourse. It is only the general things of their discourse, as to the states of affection arising from numberless distinct things, which are thus represented.

14. The speech of the celestial angels is distinct from that of the spiritual angels, and is still more ineffable and inexpressible. The things into which their thoughts are insinuated are the celestial and good things appertaining to ends; and thus they are in happiness itself. What also is surprising, their speech is much more full and abundant; for they are in the very fountains and origins of the life of thought and speech.

15. There is a speech of good spirits, and of angelic spirits, composed of the speech of several speaking at the same time, particularly in circling companies or choirs; concerning which, by the divine mercy of the Lord, more will be said elsewhere. The speech in choirs has often been heard by me: it is flowing, as if rhythmical. They do not at all think either of words or ideas: their meaning flows into these spontaneously; and no words or ideas flow into the discourse which multiply the sense, or divert it to anything else: or to which there adheres anything artificial, or which seems to themselves elegant as proceeding from self, or from self-love: for this would immediately create disturbance. They do not fix their attention upon any word: they think of the sense: and the words follow spontaneously upon the sense. They end upon unities, for the most part simple, but when upon the compound, they glide on by an accent to the following. The reason of these things is, because they think and speak in society, and hence the form of discourse has a cadence, according to the connection and unanimity of the society. Such in old time was the form of canticles; and such is that of the Psalms of David.

16. What is surprising, this kind of speech, having the rhythmical or harmonic cadence of canticles, is natural to spirits, and they speak thus amongst themselves, although they are ignorant of it. All souls come immediately after death

into the habit of speaking in this manner. I have been initiated into the like, and at length it became familiar to me. The cause of its being such, is, because they speak in society ; which, for the most part, they do not know :—a most convincing proof, this, that all are arranged in societies, and that thence all things fall into the forms of those societies.—*A. C. 1634—1649.*

* * * * *

17. The speaking of spirits with man, as has been stated above, is effected by vocal expressions : but the speaking of spirits with each other is by ideas, wherein vocal expressions originate, such as are the ideas of thought : these, however, are not so obscure as are those of man during his life in the body, but are distinct, after the manner of speech. Human thought, after the decease of the body, becomes more distinct and clear, and the ideas of thought become discrete, so as to serve for distinct forms of speech ; for the obscurity is dissipated with the body, and thus the thought, being freed as it were from the shackles with which it was encumbered, consequently from the shadows in which it was involved, becomes more instantaneous ; and hence the intuition, perception, and utterance, of every particular is rendered more immediate.

18. The speech of spirits is diverse : every particular society or family of spirits may be distinguished by their speech, yea, every particular spirit, nearly the same as with men ; not only by the affections which constitute the life of speech, and which fill and carry forward the vocal expression, and by the accent, but also by the sounds, and by other characters which it is difficult to express.

19. The speech of the celestial spirits cannot easily flow into the articulate sounds or vocal expressions known to man ; for it cannot be adapted to any word in which there is any harshness of sound, or in which there is a harder duplication of consonants nor in which there is any idea from the scientific ; wherefore they seldom flow into speech otherwise than by affections, which, like a flowing stream, or an aura, gives softness to the expressions. The speech of spirits who are intermediate between the celestial and the spiritual, is sweet, flowing like the most soft and gentle atmospheres, soothing the recipient organs, and softening the very expressions ; it is also quick and determinate. The flowing and agreeable style of their speech is from this, that the celestial good in their ideas is of such quality, and that nothing of the speech dissent from the thought ; everything in the other life that is sweet and harmonious, is from goodness and charity. The speech of the spiritual is also fluent, but not so soft and tender ; and it is these, chiefly, who speak.

20. With wicked genii there is also a fluent speech ; but it is fluent only to the outward hearing, being inwardly harsh and grating, as proceeding from a pretence of good, without any affection for it. There is also among them a speech which is not fluent, wherein the dissent of the thoughts is perceived as something silently creeping.

21. There are spirits who do not flow into the speech in a fluent way, but by vibrations and reciprocations as it were linear, more or less acute ; these not only flow in with speech but also with a reply. They are such as, for various reasons, reject the interior things of the Word, regarding man as their organ, and as of no account, whilst they care only for themselves.

22. There are spirits who do not speak, but expressed their meaning by changes induced on my face ; and they represented their ideas in so lively a man-

ner, that their thought thus appeared as it were in a form. This was effected by variations around the region of the lips, and thence into the face; and also around the eyes, whilst they communicated the interior sentiments of their minds; around the left eye, whilst they communicated truths and affections of truth, around the right eye whilst they communicated goods and affections of good.

23. There was heard also the simultaneous speech of several spirits together: it was undulatory like a volume, flowing into the brain with various determinations. There was heard likewise the speech of certain spirits which has a quadruplicate termination, like the tone and sound of the threshing of corn: these spirits are separated from others, and cause a pain in the head like the drawing of a syringe. There have been heard others, who spake with a sonorous voice, but as if inwardly in themselves; still, however, so as to strike the hearing like speech. There were others who spake by an egurgitation of words as if from the belly; these are such as do not attend at all to the meaning of what is spoken, but are driven to speak by others. I have heard some who spake in a hoarse, split kind of tone; they apply themselves to the left side under the elbow, and also to the left ear. There were others who could not speak in a sonorous manner, but like persons afflicted with a hoarseness; these are such as for bad ends draw out the secrets of others, by insinuations into their delights. There are spirits of small stature, who, though few, still speak as a great multitude, in a tone like thunder; I heard them over head, and supposed there was a multitude; but then one of them came to me, on the left side beneath the arm, and spoke in like manner with a voice like thunder: he went away also and did the same: whence such spirits come, by the divine mercy of the Lord, will be shown elsewhere. These kinds of speech, however, are rare. What is wonderful, the things spoken are heard as plainly in respect to depth and clearness of sound, by those whose interior organs of hearing are open, and also by spirits, as the things spoken by men on earth: but by those whose interior organs are not open, they are not heard in the least.

24. Once, also, some spirits discoursed with me by mere visual representatives, representing flames of various colors, luminous appearances, clouds ascending and descending, different kinds of small houses and stages, vessels, persons differently clothed, and several other things; which were all significative, from which alone their meaning might be collected.—*A. C. 1757-1764.*

MISCELLANEOUS ITEMS CONCERNING THE SPEECH OF SPIRITS AND ANGELS.

1. In the other life, especially in the heavens, all thought and thence all speech is effected by things abstracted from persons, on which account thought and speech there is universal, and respectively unlimited; for in proportion as thought and speech is determined to persons, to their specific qualities, and in proportion as it is determined to names, and likewise to expressions, in the same degree it becomes less universal, and in the same degree also it is determined to

a thing, and abides therein; but in proportion as it is not determined to those things, but to things abstractedly from them, in the same degree it is determined from a thing, and is extended out of itself, and the view becomes of a higher kind, consequently more universal. This manifestly appears from the thought of man; so far as it regards the expressions of a speaker, so far it does not regard his meaning, and so far as in itself it regards the particulars of memory, and abides in them, so far it does not perceive the qualities of things; and still more, so far as in each thing it regards itself, so far it contracts the thoughts, and removes itself from the view of a thing in the universal; hence it is, that as much as any one loves himself more than others, so much less wise he is.—A. C. 5287.

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2. The thought of the angels, when it descends to lower things, appears, as was said just above, like a bright cloud; but the thought of the angels who are in the superior heavens, when it descends, appears like flamy light, from which issues a vibration of brilliancy. This bright cloud and flamy light are nothing else than the innumerable things which are in their thought; when these flow in into the thought of the spirits who are beneath, they are there presented merely as one thing; the light and brilliancy flow in into their thought, and the flamy [principle] into the affection, which is of love, which affection leads the ideas and conjoins them; but the lucid flamy [principle] and the vibrating brilliancy do not appear to them; but they were seen by me, that I might know that superior things flow in into inferior; and that there are innumerable things, which are perceived as one.

3. That so many things are contained in one idea, might also be manifest to me from this, that when I heard spirits discoursing with me, I could perceive from the mere tone of the expression of their discourse whether they were speaking from pretence or from sincerity, or from friendliness, or from the good of love. This may be seen by man from the countenance of another, and also in some sort be heard from his speech; for when man sees the countenance of another cheerful towards him, and hears discourse which favors him, he can apperceive whether there be in it anything of pretence, or of deceit, or of natural or of accidental cheerfulness, or of modesty, or of friendliness, or of insanity, and so forth; which is also a proof that innumerable things are in every idea. When I have discoursed with spirits on this subject, some of them were incredulous, wherefore they were taken up into a higher region, and speaking with me from thence they said, that they saw innumerable things in every idea of my thought; and thus they believed.

4. That innumerable things are in one idea, might also be manifest to me from this, that the angels perceive in a moment the life appertaining to a spirit and to a man, on merely hearing him speak, or on looking into his thought; the angels of an inferior heaven can see this, and still more the angels of a superior heaven. A certain good spirit was taken up into the first heaven, and speaking with me from thence he said, that he saw infinite things in what I was then reading in the Word, when yet I myself had only a simple thought on the subject. Afterwards he was taken up into an interior heaven, and he thence said, that he now saw still more things, and so many, that the things which he had seen before were respectively gross to him. He was next taken up thence into a still interior heaven, where the celestial angels are, and he thence said, that the

things which he had before seen, were scarcely anything respectively to those which he now saw. Whilst this continued, various things flowed in, and I was affected with various things, which were thence derived.—*A. C. 6615–6617.*

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5. Inasmuch as things so innumerable are in the ideas of thought, the angels can know merely from a single expression which proceeds from the thought, what is the quality of the spirit, or what is the quality of the man. This also has been confirmed by experience: when TRUTH was only named, as was done by several spirits successively, it was instantly heard whether hardness, or harshness, or softness, or infantility, or tenderness, or innocence, or fullness, or emptiness, or falsity was therein; also whether it was pretended, or closed, or open, and in what degree it was so; in a word, the very quality of the idea was heard, and this only in what was general; what then must be the case in the particulars which the angels perceive?

6. Inasmuch as man thinks from the sensual, such things are obscure to him, yea, so obscure, that he does not know what an idea is, and especially that thought is distinguished into ideas, as speech is into expression; for thought appears to him to be continuous, and not discrete, when yet the ideas of thought are the expressions of spirits, and ideas of more interior thought are the expressions of angels. Ideas, inasmuch as they are the expressions of speech, are also sonorous among spirits and angels: hence the tacit thought of man is audible to spirits and angels, when it so pleases the Lord. How perfect the ideas of thought are in comparison with the expressions of speech, may be manifest from this, that a man can think more things within a minute, than he can utter or write in an hour: it might also be manifest from discourse with spirits and angels, for then in a moment I have filled a general subject with singulars, affection being adjoined, whence the angels and spirits distinctly comprehended all things, and many more, which appeared about that subject as a cloud.—*A. C. 6623, 6624.*

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7. What the mouth specifically signifies, cannot appear except from correspondence: the mouth with the lips corresponds with interior speech, which is of the thought. The thought of man is active and passive; the man has active thought when he speaks, and it may be called speaking thought; but the thought is passive which man has when he does not speak; what the difference is between them, may be manifest to him who reflects; by the mouth of man is signified active or speaking thought, thus utterance. As to what concerns active thought, which is signified by the mouth, it is to be known, that that thought also is in its manner speaking, and that by the activity of that speech it excites the organs of the body corresponding thereto. It appears as if the expressions of the speech were in the thought, but it is a fallacy, it is only the sense or meaning of the speech which is there, and what the quality of this sense or meaning is, man can scarcely know, for it is the speech of his spirit, which speech is universal speech, such as is the speech of spirits in the other life. This speech, when it flows in into the correspondent organs of the body, presents the speech of expressions, which differs exceedingly from the thought which produces it: that it differs exceedingly, is very evident from this, that a man can think in one minute what takes him a considerable time to speak or write; it would be otherwise if that thought was a thought of expression, such as is the speech of the

mouth. It is in consequence of the correspondence of the speech of thought and the speech of the mouth, that man when he comes after death among spirits, knows how to speak in an universal language, thus with spirits, whatsoever had been their language in the world: also that he then scarcely knows otherwise than that he speaks there as in the world; when nevertheless the expressions of their speech are not expressions such as man uses in the body, but are ideas which were the ideas of his thought, and in one idea is a multiplicity of things; wherefore a spirit can utter in a moment what a man can scarcely utter in half an hour, and still there are many things which are in the same idea, which cannot at all be expressed by bodily speech. But yet the angels who are in heaven speak in a different way from that of spirits; for the angels who are in heaven have their speech from intellectual ideas, which by the philosophers are called immaterial ideas; whereas spirits have their speech from ideas of the imagination, which are called material ideas: hence in one idea of the thought of angels there are contained many more things than spirits can utter by several series of their ideas, besides many things which they cannot express at all. But when a spirit becomes an angel, he is in angelic speech, just as a man, when after death, he becomes a spirit, is in the speech of spirits, and for a like reason. From these considerations it may be manifest what active thought is, namely, that it is the speech of a man's spirit.—A. C. 6987.

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8. That the affection of love is predicated of the doctrine of good and truth, and not of those who are in the doctrine, is grounded in angelic speech, for so the angels speak, because they are unwilling to speak of persons; for speech concerning persons would turn away the ideas from an universal view of things, thus from the comprehension of innumerable things together; on this account they attribute to doctrine what is pleasant and delightful, also affection and the like. These things also are in doctrine when man applies it to himself, because in doctrine is the divine truth proceeding from the Lord, and in the divine truth proceeding from the Lord there is love, thus what is pleasant and delightful.—A. C. 7002.

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9. Spirits from thence (the planet Mars) came to me, and applied themselves to my left temple, and there breathed their discourse upon me, but I did nor understand it; it was soft in its flow, nor do I remember ever to have perceived a softer, it being like the softest aura. It breathed first at the left temple, and the left ear from above; and the breathing proceeded thence to the left eye, and by degrees to the right, and next flowed down, especially from the left eye to the lips, and when it was at the lips, it entered through the mouth, and by a way within the mouth, and indeed by the Eustachian tube, into the brain; when the breathing was arrived thither, I then understood their discourse, and it was given to discourse with them. I observed, whilst they were discoursing with me, that my lips moved, and my tongue also a little, by reason of the correspondence of interior speech with exterior: exterior speech is that of articulated sound gliding towards the external membrane of the ear, and thence by means of little organs, membranes, and fibres, which are within in the ear, is conveyed to the brain.

10. From these things it was given to know, that the speech of the inhabit-

ants of Mars was different from the speech of the inhabitants of our earth ; namely, that it was not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way ; and because it was of such a quality, that it was fuller and more perfect, fuller of the ideas of thought, thus approaching nearer to the speech of spirits and angels. The very affection of the speech also is represented with them in the face, and its thought in the eyes ; for the thought and the speech, also the affection and the face, with them act as one ; they consider it iniquitous to think one thing and speak another, and to think one thing and in the face present another to view ; they do not know what hypocrisy is, and what fraudulent disguise is, and deceit.

11. That such also was the speech of the most ancient in this earth, has been likewise given to know by conversation with some of them. To elucidate this subject, it is allowed again to relate what has been given me to know by experience concerning the speech of the most ancient of this earth, which is that which now follows. It was shown me by a certain influx, which I cannot describe, what was the quality of the speech of those who were of the most ancient church, namely, that it was not articulate, like the vocal speech of our time, but tacit, which was effected not by external respiration, but by internal. It was also given to apperceive what was the quality of their internal respiration : it proceeded from the navel towards the heart, and thus through the lips without anything of sound when they spoke ; and it did not enter into another's ear by an external way, and beat upon what is called the drum of the ear, but by a certain internal way, and indeed by something in that way which is called at this day the Eustachian tube. It was shown that by such speech they could more fully express the mind's meaning, and the ideas of thought, than it is possible to do by articulate sounds or vocal expressions, which in like manner are directed by respiration, but external, for there is no vocal expression, yea, neither is there anything in a vocal expression, which is not directed by applications of respiration ; but with them much more perfectly, because by internal respiration, which, as being interior, is also more perfect, and more applicable and conformable to the ideas of thought. Moreover, they express themselves by little motions of the lips, and correspondent changes of the face ; for, since they were celestial men, whatsoever they thought, it shone forth from their face and eyes, which were conformably varied, the face as to form and as to life, and the eyes as to light : it was impossible for them to present a countenance which was not in agreement with those things which they thought ; disguise, and still more deceit, were held by them as enormities. Inasmuch as their speech was such, and they had internal respiration, therefore they could have fellowship with angels.—A. C. 7359-7461.

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12. I have been informed by the angels, that the first speech of all in every earth was by the face, and this from two origins in the face, from the lips and from the eyes ; the reason why such speech was first in use is, because the face was formed altogether to effigy those things which a man thinks and which he wills ; hence also the face hath been called an effigy and index of the mind : a further reason is, because in the most ancient or primitive times man was influenced by a principle of sincerity, and cherished no thought, nor wished to cherish any, but what he was willing should beam forth from his face : thus also the affections of the mind and the ideas of the thought could be presented to the

life, and in their fulness : hereby also they appeared to the eye, as in a form, and several together ; which speech therefore as far excelled vocal speech, as the sense of seeing excels that of hearing, that is, as the sight of a fine country excels a verbal description of it ; add to this, that such speech was in agreement with the speech of the angels, with whom men in those times had communication ; also when the face speaks, or the mind by the face, angelic speech is exhibited with man in its ultimate natural form, and there is a presence of the internal sight or thought of one in that of another, but not so in verbal discourse. Every one also may know, that the most ancient people could not practise verbal discourse, inasmuch as the expressions of the tongue were not immediately infused, but must have been invented and applied to things, which could not be done but in a course of time.

13. So long as man continued to be influenced by a principle of sincerity and rectitude, so long also such speech remained, but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not his neighbor, then verbal discourse had increase, the face being either silent or at the same time deceitful ; hence the internal form of the face was changed, contracted itself, grew hard, and began to be nearly void of life ; whereas the external form, inflamed by the fire of self-love, seemed as alive ; for want of life in the internal forms which lie underneath, and are as an interior plane, doth not appear before the eyes of men, but before the eyes of angels, for the latter see interior things ; such are the faces of those who think one thing and speak another, for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects. But the case is otherwise in the other life, where it is not allowable for the speech and thoughts to be at variance ; their variance there is also clearly perceived in every expression, and in every tone of expression, and when it is perceived, the spirit, who is found guilty, is separated from his associates, and fined ; afterwards he is reduced by various methods to speak as he thinks, and to think as he wills, until his mind be one, and not divided ; if he be a good spirit he is reduced to a state of willing what is good, and of thinking and speaking what is true from a principle of good ; and if he be an evil spirit, he is reduced to a state of willing what is evil, and of thinking and speaking what is false from a principle of evil ; until this is effected, the good spirit is not elevated into heaven, nor is the evil one cast into hell ; and this to the end, that in hell there may be nothing but evil and the false grounded in evil, and that in heaven there may be nothing but good and truth grounded in good.—A. C. 8249, 8250.

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14. The speech of spirits in general is formed from the ideas which are of thought, which according to fullness and affection fall into expression ; and whereas the entire idea of a thing is thus presented and communicated, spirits can explain more things within a minute, than a man in the world can within an hour ; for every idea of a thing, such as it is in the thought, is fully let-in-into the thought of another. Hence it was made evident to me what the conjunction of minds [*animus*] or spiritual conjunction is, which is charity or mutual love, viz. that the mind [*mens*] of one presents itself in the mind of another with all the good of its thought and will towards him, and thereby affects ; and *vice versa* what spiritual disjunction is, which is enmity and hatred, viz. that the mind

[*mens*] of one presents itself in the mind of another with the thought and will of destroying him, whence comes rejection.—A. C. 8734.

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15. As to what concerns truth in an accommodated form, it is to be noted that Truth Divine, when it descends through the heavens to men, as the Word hath descended, in the way is accommodated to all, as well those who are in the heavens as who are in the earths, but Truth Divine is altogether in another form in the heavens than in the world; in the heavens it is such as is the internal sense of the Word, in the world such as is its sense in the letter; yea, in the heavens themselves it is in divers forms, in one form in the inmost or third heaven, in another in the middle or second heaven, and in another in the first or ultimate heaven; the form of truth Divine, that is its perception, thought and utterance, in the inmost or third heaven, so transcends what is in the middle or second heaven, that in this latter it cannot be apprehended, it is so divine and super-eminent, for it contains innumerable things which cannot be uttered in the second heaven, consisting of mere changes of state as to the affections which are of love; but the form of Truth Divine in the middle of second heaven transcends in like manner what is in the first or ultimate heaven, and still more the form of Truth Divine in the world; hence it is, that the things which are uttered in those heavens are such as no human mind hath ever perceived, or any ear heard; as they know from experience who have been elevated into heaven. They who do not know this, believe that in the heavens they think no otherwise and speak no otherwise than in the earths; but they believe this because they do not know, that the interiors of man are in a more eminent state than the exteriors, and that the thought and speech of those who are in the heavens is celestial and spiritual, but in the earths natural, the difference between which is so great that it cannot be described in words. From these considerations it is also evident, that unless Truth Divine, or the Word, appeared in an accommodated form, it could not be apprehended; for if it was in a more eminent [form] than the state of perception is, it would not fall into the intellect, thus not into the faith. Hence it is that Truth Divine was given to man, such as the Word is in the letter; for if it appeared such as it is in heaven, no man would apprehend it, and at first view and first apperception would reject it, inasmuch as it would not fall into such things as are of natural light; and moreover it would be full of arcana, which could not in anywise enter into any idea of man, because they are altogether repugnant to the appearances and fallacies which are derived from the world through external sensual principles; to say nothing of the greater arcana which lie concealed within in those arcana in a multiplied series, in no-wise expressible unless by variations and changes of the state of light, and of heavenly flame, by which angelic speech and thought is performed.—A. C. 8920.

whole. So far as we have examined it is richer and more complete than any Index which the author prepared for any of his published works, and it is now we understand in process of translation in England. As we were already in possession of another Index to the Diary, of smaller compass, drawn up by Swedenborg and undoubtedly adequate to his own personal purposes, it is difficult to see what design he could have had in preparing so laboriously a directory to the matter contained in the Diary, unless with a view to the convenience of others, and consequently to the ultimate publication of the whole work.

It does not, however, follow from this, that the Diary is to take rank, in point of authority, with the other works given to the world by his own hand. But as a record of the most wonderful spiritual experience ever accorded to mortal—containing a clear development of his *progressive* illumination—it is instructive beyond measure, and we are not a little surprised to learn the light estimate which is put upon it by many in the Church, who do not hesitate to believe that the author has faithfully noted all the impressions made upon his mind from a supernatural source. Even should it be *supposed* that some of these impressions, in the earlier stages of his experience, were not entirely free from error, yet as the error was afterwards corrected, and nothing given forth by himself but what he was assured might be implicitly relied on as truth, the essential value of the work, as a transcript of his experience, is not thereby diminished.

It is to be considered, moreover, that a very large portion of these same disclosures is given, in some cases repeatedly, in the Arcana and other published works, and why should they be any more liable to objection in their original form, marked, as they are, by all the freshness of recent revelation, to say nothing of the presence of a thousand minor but interesting particulars omitted in the subsequent copying, than when reproduced from time to time and incorporated in the body of his writings? Is it not too exceedingly desirable to have the whole mass of the Memorable Relations, in their primitive materiel, embodied together and furnished with an ample index by which reference can be made in a moment to any particular point?

It is with a view to contribute to this end that the Editor of the Library has engaged in the work of translation, and he does not scruple to say that he regards this as by far the most important service in which he can be employed in behalf of the interests of the New Church, and though his labors in this department may not be at present appreciated as he appreciates them, yet he has no doubt that the time will come when the general voice of the Church will sanction the soundness of his judgment on this head. In the mean time he is fully aware of the fact, that the Diary, in its naked form, is not so well adapted to the use of novitiate readers, as other things which he has sought to cull out of the treasury of these illuminated writings, although it is still certain that most of the Memorabilia which he has published, and to which no objection has been made, were originally derived from the storehouse of the Diary. He has accordingly endeavored to exercise a wise discretion in bringing the successive numbers before the public. They have not been promiscuously circulated like the rest. They have seldom been sent to religious or secular papers for notice. They have not been forwarded to Theological Seminaries and Reading Rooms. They have for the most part gone into the hands of confirmed receivers, who may justly be expected to be competent to form a judgment as to whom they would prove useful or injurious, and to whose eyes it would be expedient to submit them. That they may occasionally have come before those who were



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not duly prepared to receive them, and in whose minds they may have operated to produce a prejudice against the other works, is by no means improbable; but we still do not regard this as a sufficient reason for abstaining from the publication, as there are numbers in the Church who are hungering for the food they contain, and whose wants we feel ought to be consulted. The Editor therefore deems himself entitled to call upon the friends of the Heavenly Doctrines which they prize so highly to give him their support in prosecuting the work of translation. It is carried on in conjunction with a similar labor now performing by our English brethren, who have recently brought out the first volume, and will no doubt proceed immediately with the second, while we have about half completed the third. The whole, with the Index, will probably be embraced in about six volumes 8vo. Those who have not indicated their wish to receive the Diary alone, and yet desire it, will oblige us by doing so at the earliest opportunity. It is our purpose to make it as independent of the Library as possible, but we shrink from the idea of being compelled to suspend it.

THE APOCALYPSE EXPLAINED.

The third volume of this work, in Mr. Allen's reprint, will soon be completed, and while we congratulate the New Church in this country on having this invaluable commentary made accessible at a very moderate price, we are grieved to learn that the encouragement to the publisher has been so inadequate as to embarrass him not a little in the prosecution of the enterprise. It is not on this account solely that we regret this. We cannot but look upon it as an indication that the work is hardly estimated at its true value. It is undoubtedly somewhat less interesting, in a continuous perusal, than the Arcana, but it was written after that work and may well be considered to contain what the author himself regarded as a collection of all-important truths in respect to the spiritual sense of the Word and the closely related facts of the other life. As a work of reference for the spiritual exposition of thousands of passages from both the Old Testament and the New, it is beyond all price. And nowhere else are the fallacies of the Old Church theology in respect to Faith, Justification, and the relation of both to Life, more clearly set forth. Another feature of great excellence in the Apocalypse Explained is its rich and ample Index, forming a part of the last volume. By the aid of this, any subject treated can be followed out to any extent, and many are perhaps more profited by reading Swedenborg's larger works by subjects, than in consecutive order. It seems to have been from a foresight of this that he expended so much care and labor upon his Indexes. We cannot, therefore, but second with all earnestness Mr. A.'s appeal to the New Church community to aid him in the accomplishment of the very great use which he has undertaken. It cannot, in any event, be a source of any considerable emolument to him, and he only solicits an amount of patronage which will secure him from actual loss. We trust the appeal will be cordially responded to. We can scarcely understand how any receiver of these Divine Doctrines should be willing to remain destitute of the works which contain them, even though it should be only by a sacrifice that they can be obtained.

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